



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Biblical Notes.

St. Paul's "Charis" in Phil. 1:7. This is the only passage in the Revision which was changed for the worse from the Authorized reading, according to Rev. J. L. Davies. The reading of the version of 1611, "ye are all partakers of my grace," is correct as against the revised reading, "ye are all partakers with me of grace." St. Paul was accustomed to think and speak of himself as having received a special *charis*, meaning by it a gift or privilege conferred by God upon himself. He dwells upon this most fully in the epistle to the Ephesians, which was written about the same time as Philippians and each assists in disclosing the thought of the other. Eph. 3:1-8 sets forth explicitly the wonderful privilege, the grace, that had been conferred upon St. Paul when he was called to be the Apostle to the Gentiles, which commission was his particular grace. Confer also Rom. 1:5; 12:3; 15:15; Gal. 1:15; 2:7-9. In this Philippian passage, Paul is feeling and expressing deep gratitude to the Philippian Christians because they had associated themselves with his apostolic work. This they had done by sending gifts for the Gospel work while Paul was imprisoned at Rome. In this way they had proved their fellowship with St. Paul in the furthering of the Gospel, and had made themselves partakers—partners—of his apostleship—his special grace. This is the meaning of Phil. 1:3-7.

The Day of the Crucifixion. The conclusion reached by Prof. Sanday, recently published, and noticed in the *STUDENT*, upon this perplexing problem, was perhaps as satisfactory a solution as can be found, and yet there is room for further conjecture. Rev. Arthur Wright offers an interesting explanation of the facts. St. Mark, he says, did not obtain his Gospel from St. Peter complete or in chronological order, but in scattered sections which he put together to the best of his ability; and the other two synoptic Evangelists simply accepted his arrangement. Mark does not bring Christ to Jerusalem until just before the Passion, and therefore all Jerusalem events are placed in the connection of that last week. So with regard to the cleansing of the temple, which John accurately puts at the first Passover. And so, he believes, with regard to Christ's Passover meal with his Apostles. At the first Passover he ate the regular Passover supper with his disciples, and it was at the last Passover that he instituted the Eucharist. St. Mark has unconsciously combined the two. St. John purposely, and from more exact knowledge, corrected the imperfect chronology of the Synoptists.

The Meaning of Jer. 31:22. In the *Homiletic Review* for July the translation of this passage is discussed. A number of varying interpretations of the verse are quoted, and set aside as unsatisfactory or unique. Ewald's translation, "a woman shall be changed into a man," meaning that from dejected Israel, a mere woman in courage and strength, shall come a powerful nation, able to resist her cruel oppressors, is attractive, but causes a peculiar rendering of the verb. About the meaning of the nouns there is little question; but the verb is very difficult. The *Review* writer prefers the translation,